

THE
FOUNDATION
OF
Christian Religion,
Gathered into Six
PRINCIPLES.

The first Principle.

Question.

Hat dost thou believe concerning God?

A. There is one God,
Creator and Governor

of all things, distinguished into the Father,
the Son, and the holy Ghost.

Proofs out of the word of God.

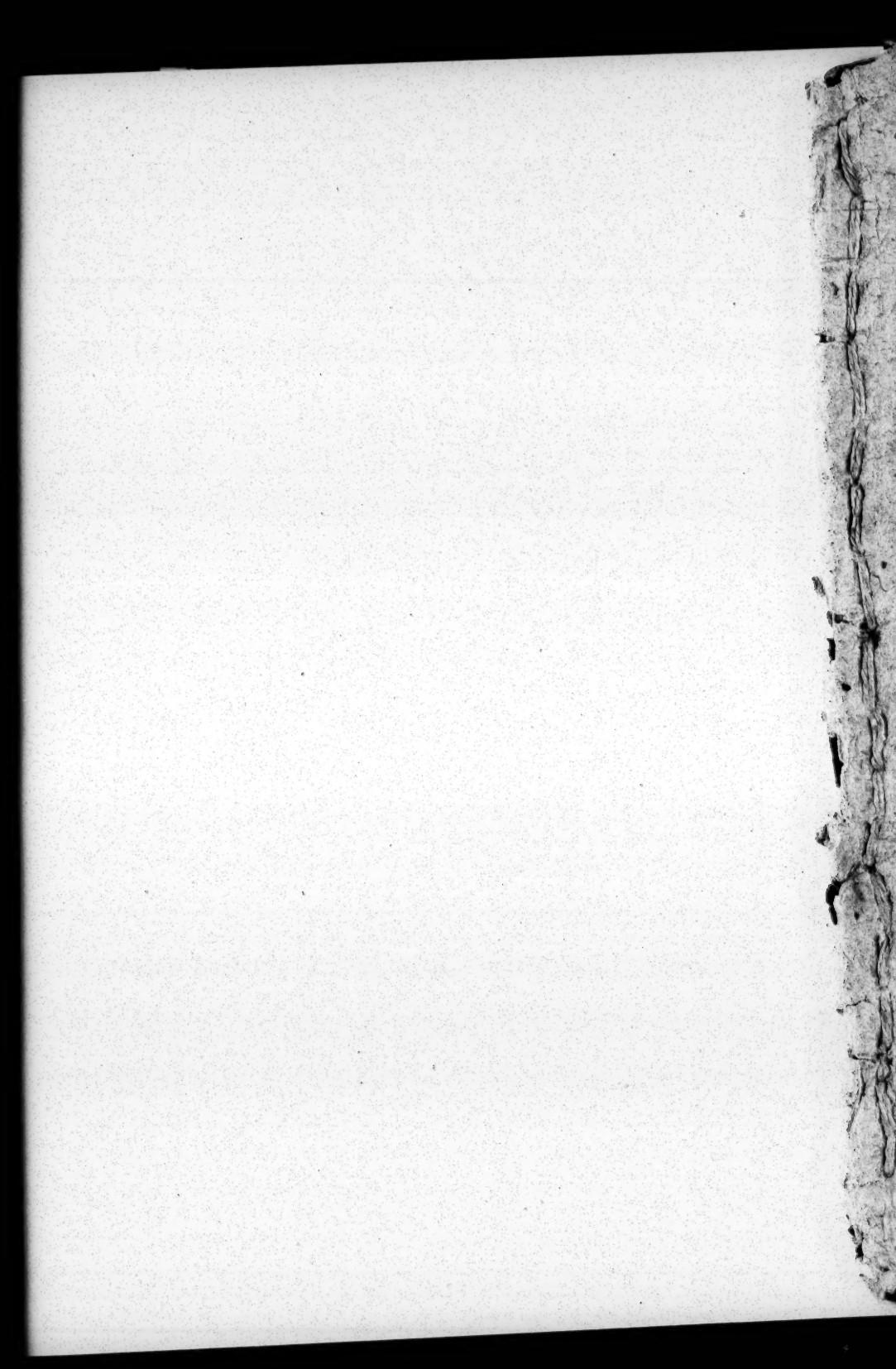
1. There is a God.

For the invisible things of him, that is, Rom. 1.10.
is eternal power and Godhead, are seen by
the creation of the world, being considered
in his works, to the intent that they should
e without excuse.

Nevertheless, he left not himself without Act. 14.17.
t m...., in t... he did good, and gave us
in from heaven, and fruitful seasons, fil-
ng our hearts with food and gladness.

2. This God is one.

Concerning



Grace Grant
Eliza Bock

1744

Grace Grant.
Eliza Bock.
A.D. 1757.

Grace Grant Bock.

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The Epistle.

ignorance reigneth, there reigns sin, and where sin reigns, there the devil rules; and where he rules, men are in a damnable case. Ye will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, and the ten Commandments: and therefore ye will be of Gods belief, say all men what they will, and you defie the Devil from your hearts.

I answer again, That it is not sufficient to say all these without book, unless ye can understand the meaning of the words, and be able to make a right use of the Commandments, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your lives and conversations. This is the very point in which ye fail.

And for an help in this your ignorance to bring you to true knowledge, unfeigned faith and sound repentance, here I have set down the principal points of Christian Religion in six plain and easie Rules, even such as the simplest may easily learn: and to w... is adjoyned an Exposition of them in from heard. If ye do want other good in our heart then use this my labor for your

2. son. In reading of it, first learn

The Epistle.

the six principles : and when you have them without book, and the meaning of them withal, then learn the exposition also : which being well conceived, and in some measure felt in the heart, ye shall be able to profit by Sermons, whereas now ye cannot ; and the ordinary parts of the Catechism, namely, the ten Commandments, the Creed, the Lords Prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Jesus

William Perkins.

Elizabeth Rockwell
Her Book

Nicole Grant
Her Book

1748

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in from heaven, and fruitful seasons, filling our hearts with food and gladness.

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Concerning

1 Cor. 8.4.

Concerning therefore meats sacrificed to
idols, we know that an idol is nothing in the
world: and that there is none other God
but one.

Gen. 1.1.

3. He is Creator of all things.
In the beginning God created the heaven
and the earth.

Heb. 11.3.

Through faith we understand, that the
world was ordained by the Word of God: so
that the things which we see, are not made
of things which did appear.

Prov. 15.3.

4. He is Governour of all things.
The eyes of the Lord in every place be-
hold the evil and the good.

Mat. 10.30.

Yea, and all the haire of your heads are
numbred.

Mat. 3.16.

5. Distinguished into the Father, the
Son, and holy Ghost.
And Jesus, when he was baptized, came
straight out of the water: and loe, the hea-
vens were opened unto him, and John saw
the Spirit of God descending like a Dove
and lighting upon him.

Ver. 17.

And loe, a voice came from heaven, say-
ing, This is my beloved Son, in whom
am well pleased.

Joh. 5.7.

For there are three that bare record
Heaven, the Father, the Word, and the
Holy Ghost, and these three are one.

of Christian Religion.

3

The second Principle.

Q. What doest thou believe concerning man, and concerning thine own self?

A. All men are wholly corrupted with sin through Adams fall, and so are become slaves of Satan, and guilty of eternal damnation.

1. All men are corrupted
with sin.

As it is written, There is none righteous, Rom. 3.10.
so not one.

2. They are wholly corrupted.

Now the very God of peace sanctifie you throughout, and I pray God that your whole spirit, and soul, and body may be kept blameless unto the coming of our Lord Jesus Christ.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the vanity of their minds:

Having their cogitations darkned, and being strangers from the life of God, through the ignorance that is in them, because of the hardness of their hearts.

When the Lord saw that the wickedness of man was great in the earth, and all the imaginations of the thoughts of his heart were only evil continually.

3 Through

*Six Principles.**3. Through Adams fall.*

Rom. 5. 12.

Wherefore as by one man sin entered into the world, and death by sin, and so death came over all men, for so much as all have sinned.

4. And so are become slaves of Satan.

Eph. 2. 2.

Wherein in times past ye walked according to the course of the World, and after the Prince that ruleth in the air, even the spirit that now worketh in the children of disobedience.

Heb. 2. 14.

For as much then as the children were partakers of flesh and blood, he also himself likewise took part with them, that he might destroy through death, him that had the power of death, that is, the devil.

2 Cor. 4. 4.

In whom the God of this world hath blinded the mindes, that is, of Infidels, that the light of the glorious Gospel of Christ which is the Image of God, should not shine unto them.

5. And guilty of eternal damnation.

Gal. 3. 10.

For as many as are of the works of the Law are under the curse: for it is written Cursed is every man that continueth not in all things which are written in the book of the Law, to do them. Likemise then as the

of Christian Religion:

e offense of one, the fault came on all men
condemnation: so by the justifying of one,
the benefit abounded towards all men to the
sanctification of life.

The third Principle.

Q. What means is there for thee to
escape this damnable estate?

A. Jesus Christ the eternal Son of
God, being made man, by his death upon
thee Cross, and by his righteousness hath
perfectly alone by himself, accomplished
all things that are needful for the salvation
of man-kind.

1. Christ Jesus the eternal
Son of God.

And the Word was made flesh, and dwelt Joh.1.14.
among us, and we saw the glory thereof, as
the glory of the onely begotten Son of the
father, full of grace and truth.

2. Being made man.

For he in no sort took the Angels, but Heb.2.16.
took the seed of Abraham.

3. By his death upon the Cross.

But he was wounded for our transgressions, Isa.53.5.
he was broken for our iniquities; the
beastiment of our peace was upon him, and
with his stripes we are healed.

4. And by his righteousness.

For as by one mans disobedience many Rom.5.19.
were

Six Principles

*Were made sinners, so by the obedience
one shall many be made righteous.*

2 Cor. 5. 21. *For he hath made him to be sin for us
which knew no sin, that we should be
made the righteousness of God in him.*

5. Hath perfectly.

Heb. 7. 25. *Wherefore he is able also perfectly to
save them that come unto God by him
seeing he ever liveth to make intercession
for them.*

6. Alone by himself.

Aet. 4. 12. *Neither is there salvation in any other
for among men there is given none other
name under Heaven, whereby we must be
saved.*

*7. Accomplished all things needful for
the Salvation of mankind.*

1 Joh. 2. 2. *And he is the reconciliation for our
sins: and not for ours only, but also for
the sins of the whole World.*

The fourth Principle.

Q. *But how mayest thou be made partaker of Christ and his benefits?*

A. *A man of a contrite and humble spirit, by Faith alone apprehending & applying Christ with all his merits unto himself is justified before God, and sanctified.*

I. *A man of a contrite and humble spirit.*

For

For thus saith he that is high and excellent, Isa. 57.13.
he that inhabiteth eternity, whose name is the Holy One; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to give life to them that are of a contrite heart.

The sacrifices of God are a contrite spirit, Ps. 51.17.
it: a contrite and a broken heart, O God, thou wilt not despise.

2. By faith alone.

As soon as Jesus heard that word spoken, Mar. 5.36.
he said unto the Ruler of the Synagogue,
Be not afraid, only believe.

So Moses made a Serpent of brass, and Num. 21.9.
set it up for a sign; and when a Serpent had bitten any man, then he looked to the Serpent of brass, and lived.

And as Moses lifted up the Serpent in Joh. 3.14.
the wilderness, so must the Son of man be lifted up:

That who soever believeth in him, should Ver. 15.
not perish, but have eternal life.

3. Apprehending and applying Christ with all his merits unto himself.

But as many as received him, to them he Joh. 1.12.
gave power to be the sons of God, to them that believe in his name. And Jesus said unto

six principles

Joh.6.35. unto them, I am the bread of life, he that cometh to me, shall not hunger, and he that believeth in me, shall never thirst.

4. Is justified before God.

Rom.4.3. For what saith the Scripture? Abraham believed God, and it was counted to him for righteousness.

Ver.6. Even as David declareth the blessedness of the man, unto whom God emputeth righteousness without works, saying,

Ver.7. Blessed are they whose iniquities are forgiven, and whose sins are covered.

5. And sanctified.

A&s 15.19. And he put no difference between us and them, after that by faith he had purified their hearts.

Cor.1.30. - But ye are of him in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

The fifth Principle

Q. What are the ordinary or usual means for obtaining of faith?

A. Faith cometh onely by the preaching of the Word, and increaseth daily by it, as also by the administration of the Sacraments and Prayer.

1. Faith cometh onely by the preaching of the Word, and increaseth daily by it.

But

of Christian Religion.

9

But how shall they call on him, in whom Rom.10.14.
they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a Preacher?

Where there is no vision, the people Prover.29.19.
decay; but he that keepeth the Law is blessed.

My people are destroyed for lack of knowledge: because thou hast refused knowledge, I will also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I will also forget thy children.

2. As also by the administration
of the Sacraments:

After he received the sign of circumcision, Rom.4.31.
as the seal of the righteousness of faith, which he had when he was uncircumcised, that he should be the father of all them that believe, not being circumcised; that righteousness might be imputed to them also.

Moreover, brethren, I would not that I Cor.10.14.
ye should be ignorant; that all our fathers were under the cloud, and all passed through the Sea, &c.

3. And Prayers.

For whosoever shall call upon the name of the Lord shall be saved.

B

The

The sixth Principle

Q. What is the state of all men after death?

A. All men shall rise again with their own bodies, to the last judgement: which being ended, the godly shall possess the kingdom of Heaven: but unbelievers and reprobates shall be in hell tormented with the devil and his angels for ever.

1. All men shall rise again with their own bodies.

Joh. 5.28.

Marvel not at this: for the hour shall come, in the which all that are in the grave shall bear his voice.

Vtvs.23.

And they shall come forth that have done good, unto the resurrection of life; but they that have done evil, unto the resurrection of condemnation.

2. To the last Judgement.

Eccl. 12.14. *For God will bring every work unto judgement with every secret thing, whether it be good or evil.*

Mat. 12.36. *But I say unto you, that of every idle word that men shall speak, they shall give an account thereof at the day of judgment.*

3. Which being ended, the godly, &c.

2 Pet. 2.7. *And delivered just Lot, vexed with the unclean conversation of the wicked.*

And

of Christian Religion.

And the Lord said unto him, Go through the midst of the City, even through the midst of Jerusalem, and set a mark upon the foreheads of them that mourn and cry out for all the abominations that be done in the midst thereof.

4. Shall possess the Kingdom
of God.

Then shall the King say to them on the right hand, Come ye blessed of my Father, inherit ye the Kingdom prepared for you from the beginning of the world. Mat. 25.34.

5. But unbelievers and reprobates shall be in hell tormented with the devil and his angels.

Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, which is prepared for the devil and his angels. Ver. 43.

The Scriptures for proof were only quoted by the Author, to move thee to search them : the words themselves, I have expressed at the earnest request of many, that thou mayest more easily learn them : if yet thou wilt be ignorant, thy malice is evident ; if thou gainest knowledge, give God the glory in doing of his will.

Thine T. S.



THE EXPOSITION OF THE SIX PRINCIPLES.

The first Principle expounded.

2 John 1.24.

WQuestion.
What is God?
A. God is a Spirit,
or spiritual substance,
most wise, most ho-
ly, eternal, infinite.

Q. How do you persuade your self
that there is a God?

A. Besides the Testimony of the Scrip-
ture plain reason will shew it.

Q. What is one reason?

b Rom. 1.20. c Acts 14.17.
A. When I consider b the wonderful
frame of the world, me thinks the silly
creatures, that be in it, could never make
it, neither could it make it self, and there-
fore besides all these, the Maker of it must
needs be God. Even as when a man come
into a strange country, and sees fair and
sumptuous buildings, and yet finds no li-
ving

ving creatures there besides birds and beasts, he wil not imagine that either birds or beasts reared those buildings, but he presently conceives that some men either are, or have been there.

Q. What other reason have you?

A. c A man that commits any sin, as c Rom. 2.
murther, fornication, adultery, blasphemy, &c. albeit he doth so conceal the matter, (that no man living know of it) yet oftentimes he hath a griping in his conscience, and feels the very flashing of hell-fire; which is a strong reason to shew that there is a God, before whose Judgment seat he must answer for his fact.

Q. How many Gods are there?

A. No d more but one.

Q. How do you conceive this one God in your minde?

A. Not e by framing any image of e Deut. 4.
him in my minde, (as ignorant folk do) ^{16.} Amos 4.13.
that think him to be an old man sitting in heaven, but I conceive him by his properties and works.

Q. What be his chief properties?

A. First, he is f most wise, understanding f Job 2. 13.
all things aright, and knowing the reason
of them. Secondly, he is g most holy, which g Isa. 6.3.
appeareth in that he is h most just, and merciful. Exod. 20. 5,6.

14 Six Principles

ciful unto his creatures. Thirdly, he is *b* eternal, without either beginning, or end of days. Lastly, he is *i* infinite, both because he is present in all places, and because he is of power sufficient to do whatsoever he *k* will.

b Isa.41.4.

i Ps.1.132.
12.

k Job 9.4.

Deut.30.17.

1 Jer.10.12.

Ps.133.6.

Q. What be the works of God?

A. *I* The creation of the world, and of every thing therein, and the preservation of them being created by his *special providence*.

Q. How know you that God governeth every particular thing in the world by his *special providence*?

m Mat.10.

30.

Prov.16.13.

n Lev.26.

26.

Mat.4.4.

A. To omit the *m* Scriptures, I see it by experience: *n* Meat, drink, and cloathing, being void of heat and life, could not preserve the life of man, unless there were a *special providence* of God to give vertue unto them.

Q. How is this one God distinguished?

o John 5.7.

Mat.3.16,

17.

p Joh.15.

26.

A. Into the *o* Father, which begetteth the Son; into the *Son*, who is begotten of the Father; into the *p* Holy Ghost, who proceedeth from the Father and the Son.

The second Principle expounded.

Q. Let us now come to our selves; & first tell me what the natural estate of man is?

A. Every

A. Every man by nature is *q dead in q* Eph.2.2.
sin, as a loathsome carrion, or as a dead ^{1 Tim.5.6.}
corps lieth rotting and stinking in the
grave, having in him the seed of all sins.

Q. What is sin?

A. Any *r* breach of the law of God, if ^{1 Joh.3.}
it be no more but the least want of that ^{Rom.7.4+7.}
which the Law requireth, ^{Gal.3.10.}

Q. How many sorts of sins are there?

A. Sin is *s* either the corruption of ^{Col.3.9.}
nature, or any evil actions, that proceed ^{Psal.51.5.}
of it, as fruits thereof.

Q. In whom is the corruption of na-
ture?

A. In all men, *r* none excepted. ^{1 Rom.3.10.}

Q. In what part of man is it?

A. In every *u* part both of body and ^{u Gen.6.5.}
soul, like as a leprosie, that runneth from ^{1 Thes.5.23.}
the crown of the head to the sole of the
foot.

Q. Shew me how every part of man is
corrupted with sin?

A. First, in the *x* minde, there is no- ^{x Cor.2.}
thing but ignorance and blindness con- ^{14.}
cerning heavenly matters. Secondly, ^{Rom.8.5.}
the *y* conscience is defiled, being al- ^{y Tit.1.15.}
ways either benummed with sin, or else ^{Eph.4.18.}
turmoiled with inward accusations and ^{19.}
terrors. Thirdly, the *z* will of man onely ^{Ifa.57.20.}
^{z Phil.2.13.} willeth

willeth and lusteth after evil. Fourthly,
 a Gal.5.24. the *a* affections of the heart, as love, joy, hope, desire, &c. are moved and stirred to that which is evil, to embrace it; and they are never stirred unto that which is good, unless it be, to eschew it. Lastly, the
 b Rom.6.19 *b* members of the body are the instruments and tools of the minde, for the execution of sin.

Q. What be those evil actions, that are the fruits of this corruption?

c Gen.6.5.

d Joh.13.2.
Act.5.3.

A. Evil *c* thoughts in the minde, which come either by a mans own conceiving, or by suggestion of the devil : *d* evil motions and lusts stirring in the heart : and from these arise evil words and deeds when any occasion is given.

Q. How cometh it to pass that all men are thus defiled with sin?

e Rom.5.12
& 18.19.
Gen.3.9.

A. By *e* Adams infidelity and disobedience, in eating the forbidden fruit, even as we see great personages by treason do not onely hurt themselves, but also stain their blood, and disgrace their posterity.

Q. What hurt comes to a man by his sin?

f Gal. 3.10.

A. *f* He is continually subject to the curse of God in his life time, in the end of his life, and after his life.

Q. What

Q. What is the curse of God in this life?

A. In the ^g body, diseases, aches, pains : in the soul, blindness, hardness of heart, horror of conscience : in goods, hinderances and losses : in name, ignominy and reproach ; Lastly, in the whole man, bondage under Satan the prince of darkness.

Q. What maner of bondage is this?

A. This ^h bondage is, when a man is the slave of the devil ; and hath him to reign in his heart as his god.

Q. How may a man know whether Satan be his god, or not?

A. He may know it by this ; if he give obedience to him in his heart, and express it in his conversation.

Q. And how shall a man perceive this obedience?

A. If he ⁱ take delight in the evil ^{moti-} ons that Satan puts in his heart, and doth fulfil the lusts of the devil.

Q. What is the curse due to man in the end of this life?

A. ^k Death, which is the separation of body and soul.

Q. What is the curse after this life?

A. ^l Eternal damnation in hell fire, whereof every man is guilty, and is in a great

great danger of it, as the traitor apprehended is in danger of hanging, drawing and quartering.

The third Principle expounded.

Q. If damnation be the reward of sin, then is a man of all creatures most miserable. A dog, or a toad, when they die, all their misery is ended; but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no means of deliverance, but God hath shewed his mercy in giving a *Savior* to mankinde.

Q. How is this Savior called?

m Mat. 1.31.

A. m Jesus Christ.

Q. What is Jesus Christ?

n Heb. 2.16.

Joh. 1.24.

o Heb. 5.7.

A. "The eternal Son of God, made man in all things, even o in his infirmities like other men, save onely in sin.

Q. How was he made man void of sin?

p Mat. 1.28.

A. He was p conceived in the womb of a Virgin, and sanctified by the holy Ghost at his conception.

Q. Why must our Savior be both God and man?

q 1 Tim. 2.5,6.

A. He q must be a man, because man had sinned, and therefore a man must die

lie for sin, to appease Gods wrath: he must be God, to sustain and uphold the manhood, to overcome and vanquish death.

Q. What be the Offices of Christ, to make him an all-sufficient Savior?

A. He is a Priest, a Prophet, a King. ^{r Psal.45.7.}
^{Luk.4.18.}

Q. Why is he a Priest?

^{Deut.18.}

^{15.18.}

^{Luk.1.33.}

^{Psal.110.}

A. To work the means of salvation in the behalf of mankind.

Q. How doth he work the means of salvation?

A. First, by making *satisfaction* to his Father for the sin of man. Secondly, by making *intercession*. ^{f Mat.10.28}
^{Heb.7.25.}
^{26.}

Q. How doth he make satisfaction?

A. By two means : and the first is by offering a *sacrifice*.

Q. What is the sacrifice?

A. Christ himself, as he is a man, consisting of body and soul. ^{t Isa.35.10.}

Q. What is the Altar?

^{u Apo.8.3.}

^{Heb. 13.10.}

A. Christ, as he is God, is the Altar on which he sacrificed himself.

Q. Who was the Priest?

A. None ^x but Christ, and that as he is both God and man. ^{x Heb.5.5,6}

Q. How oft did he sacrifice himself?

A. Never but ^y once. ^{y Heb.9.28.}

Q. What death did he suffer, when he sacrificed

sacrificed himself?

A. A death upon the Cross, peculiar
 z Isa. 53.5. to him alone; z for besides the separati-
 Joh. 12.27. on of body and soul, he felt also the pangs
 Rev. 19.15. of hell, in that the whole wrath of God
 Luk. 22.44. due to the sin of man, was poured forth upon
 him.

Q. What profit cometh by his sacrifice?

a Heb. 9.26. A. Gods wrath is appeased by it.

Q. Could the sufferings of Christ, which were but for a short time, counter-
 vail everlasting damnation, and so ap-
 pease Gods wrath?

A. Yea, for seeing Christ suffered, God pos-
 b Acts 20. b suffered, though not in his Godhead
 28. and that is more then if all the men in the
 2 Cor. 5.15. world had suffered for ever and ever.

Q. Now tell me the other means of
 satisfaction.

A. It is the perfect fulfilling of the Law.

Q. How did he fulfil the Law?

A. By his c perfect righteousness, which ill-
 e 1 Cor. 1. consists of two parts: the first, the inse-
 30. grity and pureness of his humane nature
 Rom. 3.25. d Rom. 5.21. the other, d his obedience in performing
 2 Cor. 5.21. Rom. 3.19. all that the Law requireth.

Q. You have shewed how Christ
 doth make satisfaction; tell me likewise
 how

Great Book

of Jane His

Q. W^o doth he make intercession ?

A. He doth alone continually d ap, dRom.8.34.
at ear before his Father in Heaven , ma.
i- ing the faithful and all their prayers ac-
gs ptable unto him , by applying of the
rits of his own perfect satisfaction to
them.

Q. Why is Christ a Prophet ?

A. To e reveal unto his Church the e Joh.6.45.
way and means of salvation : and this Mat.3.17.
e doth outwardly by the Ministry of his
st. Word, and inwardly , by the teaching of
eris holy Spirit.

Q. Why is he also a King ?

A. That f he might bountifully bestow Isa.9.7.
od upon us, and convey unto us all the afore-
d aid means of salvation.

Q. How doth he shew himself to be
King ?

A. In g that being dead and buried, he gAct.10.40.
ose from the grave , quickned his dead Eph.4.8.
woody, ascended into heaven , and now sit- Ag.1.9.
eth at the right hand of his Father, with
ich all power and glory in heaven.

Q. How else ?

A. In h that he doth continually in h Isa.9.7.
inspire and direct his servants by the divine & 30.31.
power of his holy Spirit, according to his
holy Word.

Q. But

say prayoy Hrgv.73

Q. But to whom will this blessed King his
communicate all these means of salva-
tion?

i Mat. 20.16.

Joh. 1.11.

i Joh. 2.2.

Gal. 3.27.

Col. 1.12.

A. He doth offereth them to many, and
they are sufficient to save all mankind
but all shall not be saved thereby, because
by faith they will not receive them.

The fourth Principle expounded.

Q. What is Faith?

k Joh. 1.12.

2 Cor. 5.5.

Gal. 3.27.

Col. 1.12.

A. Faith is k a wonderful grace of God
by which a man doth apprehend and ap-
ply Christ and all his benefits unto him-
self.

Q. How doth a man apply Christ unto
himself, seeing we are on earth, and Christ
in heaven?

1 Cor. 1.12.

21, 22.

Rom. 8.16.

A. This applying is done by assurance
when a man is verily persuaded by the
holy Spirit, of Gods favor towards him
self particularly, and of the forgivenes-
of his own sins.

Q. How doth God bring men truly
to believe in Christ?

A. First, he prepareth their hearts
that they might be capable of faith, and
then worketh faith in them.

Q. How doth God prepare mens hearts?

m Ezek. 11.

19.

Hos. 6.1,2.

A. m By bruising them, as if one would
break an hard stone to powder: and

in his is done by humbling them.

Q. How doth God humble a man?

A. By working in him a sight of his
sins, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the ^a moral Law : the sum ^{aRom.3.24.}
whereof is the ten Commandments. & 7.7.

Q. What sins may I finde in my self

y them?

A. Ten.

Q. What is the first.

A. b To make something thy God. ^{bCom. I.}
which is not God : by fearing it, loving it,
and so trusting in it more then in the true
God.

Q. What is the second.

A. c To worship false gods, or the true ^{c II.}
God in a false maner.

Q. What is the third?

A. d To dishonor God, in abusing his ^{d III.}
titles, words and works.

Q. What is the fourth?

A. e To break the Sabbath, in doing ^{e IV.}
the works of thy calling, and of the flesh:
and in leaving undone the works of the
spirit.

Q. What be the six latter?

A. To do any thing that may hinder ^{f v.}
my neighbors ^f dignity, ^g life, ^h cha- ^{g VI.}
^h rity, ^{h VII.}

b VIII.
i IX.
k X.

flity, b wealth, i good name, k thought
it be but in the secret thoughts and moti
ons of the heart, unto which thou givest
no liking, or consent.

Q. What is sorrow for sin?

1 Ad. 3.37,
38.

m 1 Tim. 1.

5.

Luk. 15.21.

Exra 9. 6,7.

A. It is l when a mans conscience
touched with a lively feeling of Gods dis
pleasure for any of these sins, m in such
wise that he utterly despairs of salvation
in regard of any thing in himself, acknow
ledging that he hath deserved shame and
confusion eternally.

Q. How doth God work this sor
row?

A. By the terrible curse of the Law.

Q. What is that?

n Gal. 3.10.

A. He n which breaks but one of the
Commandments of God, though it be
but once in all his life time, and that onely
in one thought, is subject to, and in dan
ger of eternal damnation thereby.

Q. When mens hearts are thus prepa
red, how doth God ingraft faith in
them?

A. By working certain inward moti
ons in the heart, which are the seeds of
faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled under the

burthen of his sins o doth acknowledge o Esa. 55.2,
and feel that he stands in great need of Joh. 7.27.
Luk. 1.55.

christ.

Q. What is the second?

A. An p hūnting desire , and a long- p Mat. 5.4;
ing to be made partaker of Christ and all
s merits.

Q. What is the third?

A. A q flying to the Throne of Grace q Heb. 4.16.
om the fentencē of the Law pricking
e conscience.

Q. How is it done?

A. By r praying, with sending up loud r Luke 15.
es for Gods favor in Christ, in the par- 18,19.
ning of sin ; and with fervent perseve- Mar. 15.21,
ante herein, till the desire of the heart 23,&c.
granted. Act. 8.22.
3 Cor. 12.8.

Q. What followeth after this?

A. God then s according to his merci- f Mat. 7.7.
promise , lets the poor sinner feel the Esa. 65.24.
urance of his love, wherewith he loveth Job 33.26,
n in Christ , which assurance is a lively

Q. Are there divers degrees and mea-
ures of true faith?

A. r Yea.

t Rom. 11.7.
Luk. 17.5.

Q. What is the least measure of true
that any man can have?

A. When a man of an humble spirit ,

^u Isa.42.3.
Mat.17.20.
Luk.17.5.

by reason of the *u* littleness of his faith
doth not yet *feel* the assurance of the for-
giveness of his sins, and yet he is perswa-
ded that they are pardonable; and there-
fore desireth that they should be pardon-
ed, and with his heart prayeth to God to
pardon them.

Q. How do you know that such a man
hath faith?

^x Rom.8.
23,26.
Gal.4.6.
Mat.5.6.
Rom.8.9.

A. These *x* desires and *prayers* are tes-
timonies of the Spirit; whose proper
it is, to stir up a *longing* and a *lusting* after
heavenly things; with *sighes* and *groans*
for Gods favor and mercy in Christ.

^y Eph.3.7.

y Now where the Spirit of God is, ther-
e is Christ dwelling; and where Christ
dwelleth, there is true faith, how we-
soever it be.

Q. What is the greatest measure
of faith?

^a Rom.7.
38,39.
Cart.6.7.

A. When a man daily increasing
faith, comes to be *a fully perswaded*
Gods love in Christ towards himself pa-
ticularly, and of the forgiveness of
own sins.

Q. When shall a Christians heart come
to this full assurance?

^b 2 Tim.4.
7,8.
Psal.23.6.
with 1,2,3,
4. verses.

A. Not *b* at the first, but in some con-
tinuance of time, when he hath be-

faith well practised in repentance, and hath had
for divers experiences of Gods love to him
swallow Christ: then, after them will appear in
here his heart the fulness of persuasion, which
long is the ripeness c and strength of faith.

c Ro.4.19.
20, 21.

Q. What benefits doth a man receive
by faith in Christ?

A. Hereby d he is justified before God,
and sanctified.

d 2 Cor.1.
30.
Act.15.9.
Rom.4.3.

Q. What is this, to be justified before
God?

A. e It comprehendeth two things: e Rom.3.
the first, to be cleared from the guiltiness f 33.
and punishment of sin: the second, to be
accepted as perfectly righteous before
God.

Q. How is a man cleared from the
guiltiness and punishment of his sins?

A. By Christs f sufferings and death
upon the Cross.

f Col.1. 22.
1 Pet.2.24.
1 Joh.17.2.

Q. How is he accepted for righteous
before God?

A. By the g righteousness of Christ g 2 Cor.5.
imputed to him.

Q. What profit comes by being thus
justified?

A. Hereby, h and by no other means h Rom.4.17.
in the world, the believer shall be accep- Apo, 21, 17.

ted before Gods Judgement-seat, as Worthy of eternal life by the merits of the same righteousness of Christ.

Q. Do not good works then make us worthy of eternal life?

A. No: For God, who is perfect righteousness it self, will finde in the best works we do, more matter of damnation then of salvation: and therefore ^k we must rather condemn our selves for our good works, then look to be justified before God thereby.

Q. How may a man know that he is justified before God?

A. He need not ascend into Heaven to search the secret counsel of God; / but rather descend into his own heart, to search whether he be sanctified or not.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to be purged from the corruption of his own nature: the second, to be indued with inward righteousness.

Q. How is the corruption of sin purged?

A. By the ^m merits and power of Christs death, which being by faith applyed, is as a ⁿ corrosive to abate, consume, and weaken the power of sin.

Q. How

^k Psal.143.
Esa.64.6.
Job 9.3.

^l Rom.8.1.
Joh.3.9.

^m Rom.6.4.
ⁿ 1 Pet.4.
1,2.

Q. How is a man endued with inherent righteousness?

A. Through the *m* virtue of Christ's resurrection: which being applyed by faith,^{m Rom.6.5.6.} as a restorative to revive a man that is dead in sin, to newness of life.^{Phil.3.10.}

Q. In what part of man is sanctification wrought?

A. In *n* every part of body and soul.^{n 1 Thes. 5.23.}

Q. In what time is it wrought?

A. It is *o* begun in this life, in which the faithful receive onely the first fruits of the Spirit, and it is not finished before the end of this life.^{o Rom.8.23. 2 Cor.5.1. 3.}

Q. What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *p* hatred of sin, and the love of righteousness.^{p Psa.119, 113. and 40.9. and 1ci.3.}

Q. What proceeds of them?

A. Repentance, which is *q* a settled purpose in the heart, with a careful endeavor to leave all his sins, and to live a Christian life, according to all Gods commandments.^{q Psa.119.2, 57, 113.}

Q. What goeth with repentance?

A. *r* A continual fighting and strug-^{r Gal. 5.17.} ling against the assaults of a mans own flesh; against the motions of the devil,^{Eph.6.11, 12.}

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

^t Rom.5.3,

4.

²Cor.1.5.

A. Experience of ^t Gods love in Christ, and so increase of peace of conscience, and joy in the holy Ghost.

Q. What followeth, if in any temptation he be overcome, and through infirmity fall?

^u 2 Cor.7.

3.9.

Mat.26.75.

A. After a while ^u there will arise a godly sorrow; which is, when a man is grieved for no other cause in the world, but for this onely, that by his sin he hath displeased God, who hath been unto him a most merciful and loving Father.

^x 1 Pet.2.

19.

Q. What sign is there of this sorrow?

A. The true sign ^x of it is this; when a man can be grieved for the very disobeience to God in his will, word or deed, though he should never be punished, and though there were neither Heaven nor Hell.

^y 2 Cor.7.

11.

Q. What followeth after this sorrow?

A. Repentance ^y renewed afresh.

Q. By what signs will this repentance appear?

^z 1 Cor.7.

11.

A. By ^z seven. 1. A care to leave the sin, into which he is fallen. 2. An utter

con-

condemning of himself for it, with a craving of pardon. 3. A great anger against himself for his carelessness. 4. A fear lest he should fall into the same sin again. 5. A desire ever after to please God. 6. A zeal of the same. 7. Revenge upon himself for his former offence.

The fifth Principle expounded.

Q. What outward means must we use to obtain faith, and all the blessings of God which come by faith?

A. The preaching ^a of Gods Word, ^b Prov. 29.
and the administration of the *Sacraments* ^{18.}
and *Prayer*. ^c Rom. 10. 14
^d Mat. 28. 19.

Q. Where is the Word of God to be found?

A. The whole Word of God, needful to salvation, is set down in the holy Scriptures.

Q. How know you that the Scriptures are the Word of God, and not mens policies?

A. I am assured of it: first, ^b because the Holy Ghost perswadeth my conscience that it is so: secondly, I see it by experience: for the preaching of the ^c Scriptures have the power of God in them to ^e Heb. 4. 12.
humble a man when they are preached, ^f Cor. 14. 34
^g 25.

and to cast him down to hell, and afterward to restore and raise him up again.

Q. VVhat is the use of the VVord of God preached?

^d Rom. 1.
17.

A. First, it doth breedeth, and then it increaseth faith in them which are chosen to salvation: but unto them that perish, it is by reason of their corruption, an occasion of their further damnation.

Q. How must we hear Gods VVord, that it may be effectual to our salvation?

^e Jam. 1.10.
Act. 16.14.
Heb. 4.2.
Esa. 66.2.
Luk. 2.51.
Psal. 119.
11.

A. VVe e must come unto it with hunger-bitten hearts, having an appetite to the VVord; we must mark it with attention, receive it by faith, submit our selves unto it with fear and trembling, even then, when our faults are reproved: lastly, we must hide it in the corners of our hearts, that we may frame our lives and conversations by it.

Q. VVhat is a Sacrament?

^f Rom. 4.11.
Gen. 17.11.
Gal. 3.1.

A. f A sign to represent, a seal to confirm, an instrument to convey Christ and all his benefits to them that do believe in him.

Q. VVhy must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceive, and to remember them.

Q. VVhy

Q. VVhy do the Sacraments seal unto us the mercies of God ?

A. Because we are full of unbelief, and doubting of them.

Q. VVhy is the Sacrament the instrument of the Spirit, to convey the mercies of God into our hearts ?

A. Because we are like *Thomas*, we will not believe, till we feel them in some measure in our hearts.

Q. How many Sacraments are there ?

A. Two g and no more : *Baptism*, by g ^{1 Cor. 10.} which we have our *admission* into the true ^{1, 2, 3.} Church of God ; and the *Lords Supper*, by which we are nourished and preserved in the true Church after our admission.

Q. VVhat is done in Baptism ?

A. h In the assembly of the Church the covenant of grace between God and the party baptized, is solemnly confirmed and sealed. ^{h Act. 2:38.} ^{Tit. 3:5.} ^{Act. 22:16.} ^{Mat. 20:18,} ^{69.}

Q. In this Covenant, what doth God promise to the party baptized ?

A. i Christ, with all the blessings that come by him. ^{i Gal. 3: 27.} ^{1 Pet. 3: 21.}

Q. To what condition is the party baptized bound ?

A. To k receive Christ, and to repent of his sins. ^{k Mark 16.}

Q. VVhat

Q. What meaneth the *sprinkling or dipping in Water?*

1 Pet. 1. 2.

A. *I* It seals unto us remission of sins, and sanctification, by the obedience and sprinkling of the blood of Christ.

Q. How cometh it to pass, that many, after their Baptism, for a long time feel not the effect and fruit of it, and some never?

A. The fault is not in God, who keeps his Covenant, but the fault is in themselves, in that they do not keep the condition of the Covenant; to receive Christ by faith, and to repent of all their sins.

Q. When shall a man then see the effect of his Baptism?

m **Heb. 3. c.**

10.

1 Pet. 3. 21.

A. At *m* what time soever he doth receive Christ by faith, though it be many years after, he shall then feel the power of God to regenerate him, and to work all things in him, which he offered in Baptism.

Q. How if a man never keep the Condition to which he bound himself in Baptism?

1 Dent. 23.

21. 22.

Beeches. 4. 2.

A. His *I* damnation shall be the greater, because he breaketh his Vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former Covenant, solemnly ratified in Baptism, is renewed ⁱⁿ in the m 1 Cor. 11.
ords Supper, between the Lord himself ^{23, 24, &c.}
nd the receiver. & 12.13.

Q. Who is the receiver?

A. Every one ⁱⁿ that hath been bapti- n 1 Cor. 11.
ed, and after his Baptism hath truely be- ^{28, 31.}
eved in Christ, and repented of his sins Mat. 5. 23,
rom his heart. ^{24.} Isa. 66.2,3.

Q. What meaneth the Bread and Wine,
the eating of the Bread, and drinking of
the Wine?

A. These outward actions ^o are a se- o 1. Cor. 10.
ond seal, set by the Lords own hand un- ^{17, 19.}
to his Covenant; And they do give eve-
ry receiver to understand, that as God
doth bless the Bread and Wine, to pre-
serve and strengthen the body of the re-
ceiver; so Christ apprehended and recei-
ved by faith, shall nourish him, and pre-
serve both body and soul unto eternal
life.

Q. What shall a true receiver feel in
himself, after the receiving of the Sacra-
ment?

A. ^p The increase of his faith in Christ, p 1 Cor. 10.
the increase of sanctification, a greater ^{16, 17. &c.}
measure of dying to sin, a greater care to
live in newness of life. ^{11. 24.}

Q. What

Jane Grant 1747

Jane Grant 1747

Q. VVhat if a man, after the receivirg
of the Sacrament , never finde any suc-
thing in himself?

A. He may well suspect himself, whe-
ther he did ever repent or not, and there-
upon is to use means to come to sourc-
eth faith and repentance.

Q. VVhat is another means of increas-
ing faith ?

A. Prayer.

Q. VVhat is prayer ?

A. A r familiar speech with God i
the name of Christ, /in which either v
crave things needful, or give thanks fo
things received.

Q. In asking things needful , what
required ?

A. Two things ; an earnest desire, an
faith.

t Mat.11.24 Q. t VVhat things must a Christian
mans heart desire ?

A. Six things especially.

Q. VVhat are they ?

a Petition L. A. a That he may glorifie God. 2. Th
b II. b God may reign in his heart, and not si
c III. 3. That c he may do Gods will, and no
d IV. the lusts of the flesh. 4. That d he ma
relie himself on Gods Providence for a
the means of this temporal life.

5. Tha

e That he may be justified , and be at e v.
eceiviance with God. 6. f That by the power^f VI.
any suc God he may be strengthened against
temptations.

f, wh^Q. What is faith?

d ther A. A g perswasion, that those things g Amen.
o sounich we truly desire, God will grant
em for Christs sake.

increa. *The sixth Principle expounded.*

Q. After that a man hath led a short
e in this world, what followeth then ?

A. Death, which is the parting a san-
God iſt of body and soul.

ther v^o Q. VVhy do wicked men and unbelie-
nks foris die?

A. That their bodies may go to the
what iſt , and their b souls may be cast into h Luke 16.
ill fire. 22, 23.

ire, and Q. VVhy do the godly die , seeing
christ by death hath overcome death ?

christian A. They die for this end, that i their i Luk. 23.
odies may rest for a while in the earth, ^{42.}
nd their souls may enter into Heaven A&t. 7.60.
immediately. 1 Thes. 4.3.
Heb. 2.14. 1 Cor. 15.
51.

2. That Q. VVhat followeth after death ?

not sin A. The day of Judgement.

nd no Q. VVhat sign is there to know this
he may differ from other days ?

for all A. k Heaven and earth shall be con- k 2 Pet. 3.1.
sumed

That

sumed with fire immediately before the coming of the Judge.

Q. Who shall be the Judge?

A. Jesus Christ the Son of God.

Q. What shall be the coming to Judgment?

1 Thes. 4.
16, 17.

A. He shall come / in the clouds, great Majesty and Glory, with infinite company of Angels.

Q. How shall a man be cited to Judgment?

^m Mat. 24.
31.
ⁿ Cor. 15.
51, y².
ⁿ Job 19.
25.

^o Mar. 25.
32, 33.

A. At the ^m sound of the Trumpet, the living shall be changed in the twinkling of an eye, and the dead shall rise again, every one with his ⁿ own body, and all shall be gathered together before Christ: and after this, the good shall be severed from the bad, ^o these standing on the left hand of Christ, the other on the right.

Q. How will Christ try and examine every mans cause?

^p Rev. 20:
1, 2.
^q Dan. 5, 20.

A. The ^p books of every mans doing shall be laid open, mens consciences shall be made either to accuse them or excuse them, and every man shall be tryed by the works which he did in his life time, because they are open and manifest signs.

^q Job 31, 8; & 5, 24.

Q. Wh-



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